

The Form of Love and Loyalty in the Animated Film “Bilal: a New Breed of Hero” By Ayman Jamal: The Perspective of Triangular of Love Theory of Robert J. Sternberg

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Abstract

Love and loyalty is one part of the package that helped stronger in some of relationship. What is love and loyalty in this research is not about love in the sense of romance between a man and a woman. Love and the loyalty which that will be studied in this research is about between families, friends, society, also between prophet and God. There for this research focuses on forms of love and loyalty beside of film "Bilal: a New Breed of Hero." This type of research is qualitative-descriptive. The primary data source used by researchers is film "Bilal: a New Breed of Hero" by Ayman Jamal airing in 2015 produced by Barajoun Entertainment Dubai. Theory that used was Triangular of Love perspective of Robert J. Sternberg's. Data collection techniques used are the technique of watching, listening and note taking. The data analysis technique that the researchers used was the Miles and Huberman model which consisted of data reduction, data presentation, and data verification. The result of this study shows that the forms of love and loyalty in the film "Bilal" consist of intimacy in the form of warmth, affection, calmness, also priority, etc; b) passion in the form of protecting, remembering, wanting to be together, helping, longing, submitting, and dominating; c) commitments in the form of sacrifice, loyalty, belief, trust, commitment and attention.

Keywords: Dimension of love, love elements, love, loyalty

Introduction

Love and loyalty can be the capital to build a closeness in relationship, loyalty can strengthen the foundation of love itself. A loyal person will never leave a loved one, also let alone hurt them. The definition of love is not absolute, because every human being has his

own view of what love is (Achmanto, 2005, p. 9). Sadly, many of them misuse the true meaning of love. They kill someone in the name of love, act arbitrarily on the grounds of jealousy of love. They force their will by reason of falling in love or even sometimes someone is willing to steal just to give the things that wanted by a loved one.

We can said love and loyalty as a needed for everyone, cause life without love seems impossible (Megan, 2004, p. 32). Also we can interpret love as a feeling that can make people weak and strong at the same time. Love can make a person gentler towards loved ones.

Ibnul Qoyyim Al-Jawaziyah argues that love can change hatred. Because hatred will weaken along with the strength of knowledge about the advantages possessed by المحبوب (loved ones) (Susetya, 2007, p. 142). Unlike the case with Al-Ghazali, he associated love with the opposite word, namely hate. If the measure of love is strong, it will reach the level of kasikan or happiness (Dewa and Umah, 2009, p. 7). Likewise with hate, when the dose of hate is at a high level it will make someone avoid it and cause irritation when close to him.

Meanwhile, Gibran interprets Love as very beautiful. What really lies in interpersonal spiritual harmony? Love is very free, in the sense that nothing can prevent someone from feeling it. Love seems to bring a person's soul to fly freely as high as possible, no one will be able to reach its traces, even the laws of nature or humans (Harianto, 2004, p. 43).

In fact, many people fall in love but refuse to be loyal. They only used love as a sense of satisfaction. They only use love as a competition to find the best partner. But they forget the loyal attitude that should be in love. Whereas true love and loyalty will not make someone cruel and rude, but on the contrary.

A lot of data explains how important loyalty is in a love relationship, because love without loyalty will have a negative impact on the relationship. Reported in Liputan6.com reported the incident of the murder of a housewife, she was mutilated and frozen in the refrigerator of her own house (Liputan6.com, 2020). The main perpetrator of the murder was none other than the husband of the victim who was jealous of the closeness of his wife and his first ex-husband. This incident occurs as a result of a deep sense of love in the absence of mutual trust in the opposite partner. A similar case also occurred in the case of dumping twins into a ditch which had stirred up Twitter residents (EijaAbadi, 2020). This

incident again occurred because of a couple who dared to have sex for reasons of love but were reluctant to take responsibility. Even though there are many loyal married couples out there who want offspring.

Indeed, love has a strong influence on a person's personality. If someone is born in an environment and a family that gives him genuine love, he will shape his personality to be someone who is full of love and respect for others. Vice versa, if someone is born in a family and circle full of hatred and violence. So that makes it hard too. In fact, it can also raise a sense of suspicion for him who finds it difficult to accept or believe in love from others (Dariyo, 2003, p. 135). Regarding love, it is not who is the most dominant, but love is about sharing whatever we experience, whether it's sadness or happiness, because sometimes love can bring sadness and happiness at the same time (Aswi, 2008, p. 13; Sarwono, 2009, p. 71). It is different with love, loyalty is obedience, obedience, stay or hold fast to its stance or promise. No matter how big the problem is, a faithful person will keep their promises and stick to their stance. Attitudes of loyalty among human beings can be in the form of mutual respect, mutual trust and responsibility for the promises they make (KBBI, 2001, p. 1056; KUBI, 2003, p. 1111).

If love gives happiness then loyalty gives trust in strengthening the foundation of love. Even though in reality there are many people who dare to love but are reluctant to be loyal. This is the reason researchers examine the meaning of love and loyalty. The object of this research is the film *Bilal: a New Breed of Hero* as a research source. We can find many of these phenomena of love and loyalty in the film *Bilal: a New Breed of Hero*. One of them is the proof of love and loyalty to his master and God is very big and serious. He is able to be responsible for what he does, he is even willing to sacrifice for the sake of God. Film “*Bilal: a New Breed of Hero*,” is an animated film with Islamic themes full of love. Which contains a story about the life of a Bilal friend based on a true story, which was directed by Khurrom H. Alavi and Ayman Jamal in 2015. The love story in the film *Bilal* is not a love story in general that occurs between a man and a woman. Rather, it is a story with the true meaning of love and loyalty between Bilal and the people closest to him.

The theory that is appropriate in revealing the phenomenon of love and loyalty in the film “*Bilal: a New Breed of Hero*” is the theory of the Triangular of Love perspective Robert Jeffrey Sternberg. This theory is considered very fitting in analyzing the film film

“Bilal: a New Breed of Hero” because in this film there are many depictions of true love and loyalty. As long as we can see so many people who confuse the meaning of love and loyalty.

In the theory, Sternberg argues that love includes love for others, parents, love between man and women also love for God. While the elements in love are divided into three types that form an interconnected isosceles triangle, namely: Intimacy, Passion, and Commitment (Dariyo, 2003, p. 137). Intimacy, is an element that encourages complementarity. Passion, is an element that encourages physical touch (skin ship). Commitment is an element that encourages to maintain a relationship (Sarwono, 2009, p. 72). If these three dimensions are balanced, it will produce ideal love. Although, sometimes love only has two dimensions or even one dimension. It can affect the relationship that is being established (Harianto, 2004, p. 37).

Based on the above background, the researcher wants to reveal the meaning of love and loyalty in the cartoon film film “Bilal: a New Breed of Hero” by Ayman Jamal based on Robert Jeffrey Sternberg's Triangular of Love Theory perspective.

Literary Review

Bilal: a New Breed of Hero is a film with 1 hour 51 minutes 43 seconds by Ayman Jamal and Khurrom H Alavi which was produced by Barajoun Entertainment Dubai UEA (Unit Emirate Arab) in 2015 ago.

This film tell us about the life of a young child Bilal into an adulthood life, how loyal and affectionate he has, the Bilal struggle to reach his desires and to protect his sister. The film also tells of Bilal's efforts in defending the religion he adhered to, namely the Islamic religion which he held after meeting Abu Bkr. Not only that, there is also the meaning of love and loyalty between several characters that describes how true loyalty and love are.

Research Method

This research is descriptive qualitative, cause in this study the researcher tries to describe the phenomenon of love and loyalty in the film “Bilal: a New Breed of Hero” based on Sternberg's triangular of love theory. Researchers used the film film “Bilal: a New Breed of Hero” by Ayman Jamal which was produced by Barajoun Entertainment Dubai UEA (unit of the Arab emirate) in 2015 with a duration of 1 hour 51 minutes 43 seconds as the

primary data source, while the secondary data sources used like books, magazines, journals and etc.

The data collection techniques used are watching techniques, listening techniques, and writing techniques. Where the researchers will try to get the data from watching film "Bilal: a New Breed of Hero" and collects the phenomenon which contain the form of love and loyalty, also listening all those the dialogues which contain the form of love and loyalty, then wrote all the data that researchers got after (Lien, 2020, p. 13; Hendrawansyah, 2018, p. 22; Hamzah, 2019, p. 94).

The data analysis technique that researcher used was the content analysis technique. Content analysis technique is the researcher effort in analyzing the data study to find out the meaning contained in the data (Jabrohim, 2017, p. 7). There for in this technique has 3 step ways, namely grouping data, interpreting data, also cross-checking data.

Finding and Discussion

In this chapter discusses the process of presenting research results as well as interpreting data that has the form of love and loyalty in the film "Bilal: a New Breed of Hero" based on Robert Jeffrey Sternberg's Triangular of Love theory. The following are the results that the researchers got regarding the meaning of love and loyalty contained in the film "Bilal: a New Breed of Hero" based on Robert Jeffrey Sternberg's Triangular of Love theory.

Form of love and loyalty

As the researchers have explained, true love lies in the heart, which is the innermost heart. Al-Ghazali defined that the inner eye of a lover is much sharper than the ordinary lens. Love has the principle that it will only love the love, will only want love, there is no one else that it loves but love (حمبلی, 1998, p. 51). Love is accepting whatever condition the love has or not, accepting whatever weaknesses and strengths the love has (کریم, 2017, p. 101). Meanwhile, loyalty is a commitment to maintain love itself. In this study, the researcher found the three dimensional elements of love based on the Triangular of Love theory which the researchers summarized in the following table:

Table 1. Form of love and loyalty

Three Dimensional Theory	The form of the elements of love and loyalty
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<i>Intimacy</i>	Warmth Affection Serenity Priority Emotional support Appreciate Respect Communication Tell a story Happy (Sternberg, 1986, p. 119)
<i>Passion</i>	Protect Remember Always want to be together Help Miss Obey Domination (Sternberg, 2006, p. 185)
<i>Commitment</i>	Sacrifice Loyal Confidence Trust Long term commitment Care Attention

Based on table 1. Above, according to Sternberg, love has three dimensions, namely intimacy, passion, and commitment, which influence each other and become a sign of love in the relationship. High intimacy can lead to high passion or commitment and vice versa (Sternberg, 2006, p. 186). Each dimension has its own elements which prove that the dimensions exist in the relationship. However, the level of each dimension in a relationship is different, some are only dominant in two dimensions, or even in one dimension. In addition, sometimes there are love relationships that do not have these three dimensions in the sense that all dimensions are low (Harianto, 2004, p. 37). Such as the relationship with the type of non-love love according to Sternberg which usually occurs in interactions between two people who just know it (Papalia, 2004, p. 503). The data exposure is as follows.

1. Between Bilal and his family

"كان بلال الصغير يلعب مع أخته، عندما طارد بلال الأخته الأصغر الذي ركض واختبأ بعد إزعاج البلال حتى سقط، وجد دمية الطفل المفضلة وهدد بإتلافها إذا لم يخرج من مخبئها. في الوقت الآخر كانت الأمه تحفف الملابس وهي بشّ لهم بتشاهد لعب بلال مع خفية وتتشاجر تقريبًا بسبب خفية التي غضب" (بلال: سلالة بطل جديد، 2015، 00:03:03)

At that time the mother came and mediated the argument between Bilal and his sister. Then clean the wet soil marks that stuck to the face of the Bilal when he fell. At this time there is warmth from the gaze of love from a mother to her child, as well as the gaze of Bilal and Ghufairah that was initially angry turned into a look full of affectionate cases. And ends with a laugh. The warmth that occurs in this situation is a form of element based on the dimension of intimacy in the form of feeling happy when with a loved one which creates a feeling of warmth.

2. Between Bilal and his mom

بلال: أمي أخير كيف كان أبي
أمه: كان ولدك رجلا عظيما، ماذا يريد أن تصبح حيننا تكبير؟ مزرعا أو ربما تاجر يحمل كثير من المال؟
بلال: أريد أن أصبح محاربا عظيما (بلال: سلالة بطل جديد، 2015، 00:20:44)

The above conversation occurs when Bilal and his mother talk at night about their father, his dreams accompanied by advice from his mother. Curiosity about the

father and remembering him is a form of love based on the dimension of passion. Which means that the father has dominated in himself which makes him always remember his figure and want to be like his father. The attitude of remembering and dominating is a form of love element based on the dimension of passion, this proves that there is a sense of bilateral love for the father.

بلال: (في قلبه) امي! شهدي كيف سأبني بيتا، انظر كيف سنبننا مسجدا، جميعنا كلانا، لننشر الأمل، أملا
يقوم بإلهام القلوب البشر (بلال: سلاله بطل جديد، 2015، 01:15:11)

Bilal's words above occurred when the first time a Muslim migrated to Medina, then several small children came who took Bilal's hand and took him to a place, what the little boy did reminded him of his mother. When Bilal and Ghufairah played building houses, Bilal pulled his mother to see what he was doing with his sister. With the same sentence he seemed to tell his mother to see how he built a mosque for everyone. The attitude of remembering Bilal towards the mother is a form of domination of the mind that still remembers the memories of the mother and herself. Domination and remembering are elements based on the dimension of passion, which indicate a great deal of love for Bilal to their mother.

أمه: ماذا تريد أن تكون عندما تكبر؟
بلال: و أحميك أنت و خفيرة (بلال: سلاله بطل جديد، 2015، 00:21:00)

The dialogue above occurs when the child communicates with the mother. His mother asked him what he wanted to be in the future then he replied that he wanted to become a great warrior and protect his mother as well as Ghufairah. The feeling of wanting to protect Bilal towards mother and siblings is a form of love element based on the dimension of passion which proves the love of bilal towards mother and Ghufairah.

"بلال يتذكر الأمه بعد أن يجلد لأن ضد صفوان. عندما يريد أن يخفف الألم عن طريق عصر الماء من القماش
على ظهره ، يتألم من الألم. وذلك عندما يتذكر الى الأمه ، كل نصيحة الأمه " بلال: سلاله بطل جديد،
(00:20:49، 2015)

In the above situation is a picture that shows that when he loves his mother, he always cherishes her, misses her when he feels sad. Longing and remembering,

which means that normal memories of the mother dominate her thoughts, this feeling is a form of longing and dominance elements based on the dimension of passion.

3. Between Bilal and his sister

غفيرة: سمحه ارجو سيدي صفوان

صفوان: (بيتسم) (بلال: سلاله بطل جديد، 2015، 00:13:46)

The above conversation occurred when Ghufairah saw the fight between Bilal and Sofwan, which ended with the winner's statement, he also saw how Bilal was not afraid of Sofwan considering that he was the son of his Umayyah master. Therefore, Ghufairah chose to kneel, hoping that Bilal would not be tortured for challenging his own son. The effort to protect because of worry is an element of wanting to protect based on the dimension of passion which proves that love exists.

بلال: لا! (قام امام الصفوان) إياك عن تؤذيها

صفوان: كيف تجرؤ أن تأمرني؟ لكن هذا الفأرن درسا (بلال: سلاله بطل جديد، 2015، 00:12:31)

The dialogue above occurs when Bilal protects his younger brother who is going to be shot by Sofwan, and says firmly that Sofwan should never bother him again. The effort to protect the person being loved is a form of the element of wanting to help based on the dimension of passion which indicates a feeling of bilateral love for his sister's spirit.

غفيرة: بلال، هل انت بخير؟

بلال: اجل بخير

غفيرة: الحلم نفسه مجدّلا؟ (بلال: سلاله بطل جديد، 2015، 00:05:35)

The dialogue at the station occurs when Bilal has a nightmare, and Ghufairah comes to him with a worried and anxious face. The attitude of worry and anxiety which is carried out by Ghufairah is a form of caring because of the love that Ghufairah has for Bilal. Worry is part of the attentiveness that is on the commitment dimension contained in the sixth element. This indicates that Ghufairah really loves and cherishes Bilal as his brother.

غفيرة: لا! لا! بلال، ارجو توقف سنموت (بلال: سلاله بطل جديد، 2015، 01:04:29)

Ghufairah's statement above occurred when Bilal was punished by Umayyah because he was considered a traitor whose stomach was crushed by a large stone, when his stomach was crushed by a large stone plus a sofwan who pressed him because Bilal remained in his Islamic religious stance. It was at that time that Ghufairah shouted to stop Sofwan's actions, worried that Bilal would get smaller and die. The attitude of worrying about Ghufairah is a form of self-care for Bilal Caring is a form of love element based on the dimension of commitment which indicates the love between Ghufairah and Bilal.

غفيرة: لماذا قام بجلدك؟، أنت لم تفعل جميعا!

بلال: هذا لا يجب، السيد أمية، يفعل بما لا يهشيء (بلال: سلاله بطل جديد، 2015، 00:22:56)

The dialogue above took place when Bilal was compressing the scourge ordered by Umayyah. Ghufairah came with a worried face but firmly asked Bilal why he was whipped when he didn't do anything. The attitude of worrying Ghufairah is a form of the third element in the dimension of commitment which indicates the feeling of love and compassion between the two of them.

4. Between Bilal and his friends

سعد, صحيب: محلا محلا (بلال: سلاله بطل جديد، 2015، 01:05:24)

His statement about this occurred when Bilal was punished by Umayyah because of his brave act of declaring that he was an indecent person and chose to be part of the Muslim people. After the sentence was finished Sa'ad and Suhaib helped Bilal to walk. Attitude to help is an attitude of caring about someone. Helping is part of the element of the passion dimension which proves the love of Sa'ad and Huhaib towards Bilal.

سعد: قد هزني في كل ماذا تطير فيها أنظري ذلك حصان لا أملل هذا ابدا

بلال: إنها مرة الثالثة فقط (بلال: سلاله بطل جديد، 2015، 00:27:55)

In the dialogue above, there was a joke and intimacy between Bilal and his friend when, this happened because Bilal was riding his master's horse Umayyah and was always thrown when he wanted to stop. The communication that occurs between Bilal and Sa'ad has an element of happiness based on the dimension of

intimacy. You should feel angry or offended by someone's taunts, but in that state, you don't feel that way. This is because there is love.

سعد: حي بلال، ساعدني بالمنهضة (بلال: سلاله بطل جديد، 2015، 00:45:55)

The statement above occurred when Sa'ad and Bilal helped the Suhaib walk after the torture. Attitude to help is a form of love element based on the dimension of passion which proves that there is love between Bilal, Sa'ad and Suhaib in the form of love between friends.

بلال: (تكلم مع ابن سيده)

صحيح: هذا الوضع غير لائق بك يا أخي، إنهمض يا صديقي!، سأريك ما صنعت للاحتفال الليلة سيعجبك

(بلال: سلاله بطل جديد، 2015، 00:36:30)

The dialogue above occurred when he received an order to summon a sophomore from his master's Umayyah. Sofwan told Bilal to kneel down every time he faced him, Sofwan had also insulted him with the phrase "a slave gives birth to a slave, a master still gives birth to a master" this sentence always casts a shadow on him that makes him despair. But at that time his friend Suhaib came and said "that position is not suitable for you, brother" it is a form of emotional support so that he does not feel hopeless and sad. This intimacy dimension forms an element of emotional support.

5. Between Bilal and Abu Bakar

أبو بكر: سأضعف العرض

أمية: هذات فقدت برحتك في التجار، هو لك، إرفع الحجر (بلال: سلاله بطل جديد، 2015،

01:04:34)

The dialogue occurred during Bilal torture by lying on top of his body with a large stone just above his supine stomach. Abu Bakr bought the billboard with the offer that the Umayyah asked for. He was even willing to double his fee for the bill. The attitude of the burning ash was a sense of concern for Bilal. He was unable to see such conditions. The sense of caring is part of the sixth element form, namely attention to the commitment dimension which indicates the feeling of burning ash love for Bilal.

أبو بكر: أحذرك، إذا كنت قطرة من دم، طلع الصفقة

أمية: سنرى (بلال: سلاله بطل جديد، 2015، 01:02:17)

The threat given by burning ash to Umayyah occurred when he wanted to buy Bilal but the Umayyah still punished him by placing a large stone on the body of the Bilal. Of course, the threat exists because the burning ashes are worried if they are injured. An attitude of worry is a form of caring about burning ash towards Bilal. Caring is an element of love based on the dimension of commitment, which emphasizes the love of burning ash for Bilal.

أبو بكر: رسول الله يطلب ان تأذن فيهم، سيدنا بلال (بلال: سلاله بطل جديد، 2015، 01:15:52)

The words burnt ashes above occur when Muslims have finished building a mosque in Madina Rosul asking for Bilal through the ashes to do *adhan* for the first time. When the burnt ash came to ask Bilal according to what the Prophet asked him with a tone and attitude full of respect seemed to appreciate Bilal because the Prophet asked him to call prayer for all Muslims in Medina. The attitude of appreciating and respecting the burning ashes towards Bilal is an element of the dimension of intimacy which indicates the love between the two. The other data that researchers found are as follows.

6. Between Bilal and hamzah

حمزة: توقعه ان اجدك هنا لا شىء أقوله سيشارك بتحسن أسئلك فقط ان تبقي بأنك صفا وقلبك مخلصا عليك ان تتأكد أن الله سيكون دوما بجانبك كنت بصنع هذا لك حين تقرر استعمال تذكر ان لا تسمح له بتهتم بقررتك (بلال: سلاله بطل جديد، 2015، 01:23:40)

Hamzah's words above occurred when Bilal complained over the arrival of a letter from Sofwan, son of Umayyah containing pieces of Ghufairah's hair which made him think that Ghufairah had been killed. There was a long and deep communication as well as advice from Hamzah for Bilal, the attitude that was carried out by Hamzah was a form of caring and worrying about Bilal who was sad. Caring is a form of love element based on the dimension of commitment which indicates Hamzah's love for Bilal.

بلال: هيا حمزة... تحرة

حمزة: ربة السهم

سعد: ربة السهم

بلال: لا (بلال: سلاله بطل جديد، 2015، 01:29:28)

The dialogue above took place when the war started and Hamzah ordered to fire arrows. Sa'ad gave directions to prepare all troops to fire shots but when he forbade it, he was worried if the child hit the Hamzah. The worried attitude shown by Bilal towards Hamzah is a form of caring. Caring is a form of love element based on the dimension of commitment which indicates a sense of Bilal love for Hamzah.

"حدث ذلك عندما بعث الأمية برسالة تحتوي على طرف من بعض شعر أخته الأصغر مما أثار غضب بلال وهرع لركوب حصانه إلى بيت الأمية لمحاربهه ، عندما وصل هناك معتقل بلال مع ثلاثة جنود الأمية، عندما واحد من جنود الأمية هو استعداد لاطلاق النار على رأس بلال بنبلته ، اتى حمزة بحصانه ثم اطلاق النارالجندي بنبلته ثم أخذه البلال" (بلال: سلاله بطل جديد، 2015، 01:22:01)

Hamzah's saving attitude in helping Bilal from the three soldiers is part of the element of passion which proves the brotherly love between Bilal and Hamzah.

7. Between bilal and his majesty

سعد: قل لي يا بلال لما لا تركب خيل و تنظ قدما؟ عبور التلال والتبع إلى حيث ماتصلك
بلال: لأجل قضيي مثلاً؟ إن هذا سوى وجدت فعلى الأرجح ، سأخذه في، إلى القاء يا سيدة التفاحة (بلال):
سلاله بطل جديد، 2015، 00:28:46)

The above dialogue occurs when Bilal is riding an Umayyah horse which he has cared for. His friend asked him why he didn't run or go on the horse, but he chose to stay. The attitude that was carried out by Bilal was a form of Bilal loyalty to his master, even though he received a lot of torture he was still a slave of the Umayyah's master. Loyalty is a form of the sixth element based on the dimension of commitment which proves the existence of loyalty between bilal to his Umayyah master.

8. Between Bilal and his God (Allah)

صفوان: اتشعر بهذا؟، ايها العبد!، استسلم يا بلال، سينتهي هذاكل، اطلب الغفرن مننا، واقبل هذه كالأهتك
الحقيقية، كم إلها هناك؟ أجد العبد؟ ايها العبد!
بلال: احد احد احد احد (بلال: سلاله بطل جديد، 2015، 01:03:19)

The above conversation occurred when Bilal was punished because he was siding with Muslims and was considered a traitor by the Umayyah. He was tortured, deprived of food and drink for several days while being held underground. The

attitude taken by Bilal is an attitude of loyalty as well as sacrifice for the sake of God. Every torture he received and the offer given by Sofwan, he still chose Allah Allah SWT by stating that God is only one. Attitudes of loyalty and sacrifice are the forms of the fourth and sixth elements in the dimension of commitment, which indicate a sense of love and trust in God.

9. Between Bilal and his prophet

أبو بكر: رسول الله يطلب ان تأذن فيهم، سيدنا بلال (بلال: سلاله بطل جديد، 2015، 01:15:52)

The words burnt ash above occurred when the Prophet ordered him to ask Bilal to become a *muadhin*, calling all Muslims in Medina to pray. Without answering, he immediately carried out what was asked by the Prophet. The obedience that is carried out by Bilal is proof of his love for the Prophet, he is doing it selflessly. Obedience is a form of the element of love based on the dimension of passion which indicates a sense of Bilal love for the prophet, so inversely the prophet gives the bilateral belief to be the caller of Muslims in carrying out prayers.

10. Between Bilal and his society

بلال: لا لا، لا يجب فعل ذلك

إبن: لكن أشعر بالجوع

بلال: هك خد ذلك (أعطه طعام الذى يكون فى حقييته)

إبن: انت طيب جدا (بلال: سلاله بطل جديد، 2015، 00:30:41)

The above conversation occurred when Bilal wanted to protect the little boy by prohibiting him from stealing the offering money. He helped the boy by giving him the food he had. Attitude to help or a sense of wanting to help is a form of element based on the dimension of passion which proves that love exists.

بلال: لا لا لا

إبن: لكن أشعر بالجوع (بلال: سلاله بطل جديد، 2015، 00:30:37)

The above conversation occurs when he sees a small child begging near the idol, but people prefer to give their money to the idol rather than the child, so the child intends to steal the money that is in the idol's container. Bilal moved to prohibit the child from being young man if the idol voter found out about his actions he would receive a lashing or other torture. What he did was want to protect the

little boy. The feeling of wanting to protect is a form of element based on the dimension of passion which proves that love exists.

11. Between Hamzah and Islamic soldier

حمزة: هناك الكثير منهم!

حمزة: قطّ يارجال، تماسكم (بلال: سلالة بطل جديد، 2015، 01:26:34)

The above conversation occurred during a war between Muslims and non-Muslims, where the number of Islamic troops was very small compared to non-Muslims. When the soldiers of Islam were worried, the Hamzah loudly and firmly said not to be afraid to raise the spirit of the soldiers again. The attitude carried out by Hamzah is an attitude of affection by providing emotional support to the Islamic troops. Emotional support is a form of love element based on intimacy dimension which indicates a sense of Hamza love towards fellow followers of Islam as brothers.

12. Between Abu Bakr and his God (Allah)

أبو بكر: احمنا من كل شر لأنه لا حولا ولا قوة الا بك سبحانك (بلال: سلالة بطل جديد، 2015، 25:

34)

Abu Bakr led a prayer before waging a war against the Umayyah, the war occurred because of the actions of the Umayyah who brutally killed Makkah residents and sent a letter to Bilal containing a cut of his younger sister's Ghufairah hair. The attitude of praying to God is a form of passion of a servant who always remembers his Lord, feels close to his Lord, and needs him, and a servant's union with his Lord. The attitude of remembering and feeling close inside is a form of love based on the dimension of passion.

13. Between Sa'ad and Hamzah

حمزة: ربة السهم

سعد: ربة السهم

بلال: لا

سعد: دوما فقد أسد الله

حمزة: الآن

سعد: الآن (بلال: سلالة بطل جديد، 2015، 01:29:41)

The dialogue above occurs when Bilal forbids Sa'ad to shoot arrows at the opponent with the Hamzah right in front of the opponent, but Sa'ad tells Bilal to trust and believe in Hamzah's aim and orders. The attitude of trust and confidence in Sa'ad towards Hamzah is a form of loyalty from him. Attitude of loyalty is a form of love element based on the dimension of commitment which means that there is a sense of love for Hamzah.

14. Between Umayyah and his son

أمية: دعونا نشرب لطفلي صفوان، لقد جنملا الكثير من هذه الاصنم الصغير (بلال: سلاله بطل جديد،
(00:49:11 ،2015

Umayyah's proud attitude towards his son Sofwan is a form of love from a father who appreciates his child's efforts. The attitude carried out by Umayyah towards Sofwan is an attitude of respect or respect for a loved one. Respect is a form of the element of love based on the dimension of intimacy which indicates Umayyah's love towards Sofwan.

Conclusions

Researchers conclude that the forms of love and loyalty in the film "Bilal" consist of intimacy in the form of warmth, affection, calmness, also priority, etc; b) passion in the form of protecting, remembering, wanting to be together, helping, longing, submitting, and dominating; c) commitments in the form of sacrifice, loyalty, belief, trust, commitment and attention.

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